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GENERAL OBSERVATIONS AS TO THE CONDITION OF THE
PEOPLE IN THE MANUFACTURING DISTRICTS.

DURING the last month, I took, along with my temperance friends, a tour through most of the towns of Lancashire. The particulars of our labours in connection with *temperance* appear in the proper department, and I purpose occupying this article with observations and reflections more particularly in reference to the general condition of the people.

Blackburn, Haslingden, Bury, Heywood, Rochdale, Oldham, Ashton, Stockport, Manchester, and Bolton, with the intervening villages, were included in the route. These are all important manufacturing stations, and if they progress during the next half century as they have done the last, they are likely so to approximate to each other as to form one manufacturing mass over the whole face of this part of the country.

The difference betwixt a rural life and a factory life has often been descanted upon; but as there appears to be no hope of the bulk of the people returning to the cultivation of the land, I conceive, instead of dwelling upon the comparative merits of the two modes of life, it is much better to try so to modify the arrangements of the factory, and to apply the meliorating influences of humanity and religion, as, if possible, to raise the moral character of the people. The flexibility of the character and constitution of man is such, that he is capable of filling a variety of situations, even with comfort to himself and benefit to society. And though I deeply lament the removal of so many families from the country to the thickly populated manufacturing districts, and especially the seclusion of the children in the factory, without the guardianship of their parents, yet if these cannot be avoided, it were cruel and unchristian not to try, even under these circumstances, to better their condition. Happily for man, the comforts of religion and the blessings of Christianity can be enjoyed, if the *heart* be right, either in town or country, in the workshop

or in the field. Instead, then, of relaxing our efforts, because we believe the people are not in the best position for learning, while any material change in reference to the nature of their employments appears to be hopeless, let these efforts rather be increased: in proportion to the difficulties, should be our increased zeal to overcome them. If my reading be correct, Jesus Christ took society as he found it, and in the confidence that the principles of his gospel were able to benefit men in *every situation*, he and his apostles laboured incessantly to diffuse those principles amongst men in every condition of life. If by possibility there be any chance of bringing the children from the contaminating company and debilitating atmosphere of the factory, to the healthy breeze and safe retreat of the country cottage, let us do so; if not, let us remove as many evils associating with their present employment as we can, and above all let us surround and penetrate every factory neighbourhood with the heart-cheering and the soul-satisfying lessons of the religion of Jesus.

Although we complain, and that justly, of the condition of the factory inmates, it is but fair to admit, that, owing partly to restrictive laws and partly to the influence of public opinion, in many respects the people are in a better condition than they were some years ago. I recollect noticing the condition of Watson's apprentices, as they used to proceed to Walton Church on a Sunday, about thirty years ago; a number of poor, squalid, deformed beings, the most pitiful objects, I think, I ever beheld. They were brought down from the hospitals in London, at a very early age, and apprenticed to a system to which nothing but West India Slavery could bear any analogy. I went through, during my stay at Ashton, one of the largest mills in the neighbourhood; I also visited Edgely, near Stockport, where I particularly noticed the appearance of the work people, and though I can never think well of a factory life, I must admit, that there does appear to have been a gradual improvement in this system of employment. The girls appear to sustain the heat and employment of the factory much better than the boys. They are well clothed, and indeed whilst the wages of most of them, especially power loom weavers are equal to those of many labouring men, we might naturally expect that this would be the case. For some time I have noticed in my own town that the "bed gown" is superseded by a full dress; and amongst 300 females employed on one floor, in a certain factory, as weavers, I did not observe a single bed gown. "Why is it," said I to a manager, "that the girls look so much better than the boys?" "Because they take more care of themselves," he replied, "they also keep themselves clean; wash once or more every day; whilst

the lads will scarcely wash themselves once a week." Indeed, I am now decidedly of an opinion, that if the hours of labour were limited to ten each day; if the friends of humanity would enter sincerely and energetically upon the task of teaching them temperance, economy, and domestic management; and if suitable religious teachers would go among them, constantly to diffuse instruction and comfort, although some of the evils of a factory life would remain irremediable, a great change might be effected, a mass of ignorance and vice removed, and comparative happiness and contentment restored to this portion of the working class. Perhaps I should be taking too great a liberty to publish a statement of the wages paid, but in the places to which I have referred, and where I had access to the books myself, I must say, that, generally, with sobriety and good management, they are sufficient to procure a fair portion of both the necessities and comforts of life.

In reference to the "ten hours' bill," or to any bill for short time, I found it to be the opinion of one and all, that unless the restriction be laid upon the *moving power*, any enactment will be futile and of no effect. In the face of the present law, which restricts the time of labour to *twelve* hours, in answer to my inquiries, I was openly told by one of the partners of a mill, that they were working *thirteen* hours per day, although the same gentleman is a decided advocate of "short time." "And why do you do so?" said I to this person. "Because we are compelled by the example of our neighbours: some of the mills are working fourteen, if not fifteen hours per day." "On the very day that the last act came into operation," he added, "we, with several others, reduced our time to twelve hours, and formed an association to protect any who might give information of those who would not conform to the law. But the difficulty in procuring evidence, of inducing persons to come forward to lay informations, and of meeting the base practices of bribing individuals not to declare the truth, were such, that the object was abandoned as hopeless; and *no law will ever do any good unless it be laid on the moving power*, which will place it in almost any man's reach to lay an information."

Decidedly as I am an advocate for a ten hours' bill, I am quite sure that unless there be a change in the general character of society, the education and morality of the children will not be so much promoted by it as some persons are apt to imagine. Look at those trades in which the persons may be said to have *their own time*, such as curriers, shoemakers, tailors, &c., and ask if more leisure has promoted more education and more virtue. We have machine shops, and others, where the men and the ap-

prentices usually close their work at six o'clock in the evening, and I appeal to the character and deportment of these as a proof of the necessity of "short time" being accompanied with innocent and useful attractions, and with a system of instruction such as does not exist among us at the present time. Without something like these, the Saturday night and Sunday practices of many will be adopted every evening; and the tedium of the factory changed for the corrupting excitement of the jerry shop.

What, then, must be done? Those in the middle and upper circles of life, those of every class who have ability and leisure, must remember that the factory people are part of the British nation, and part of the family of man; that their numbers are increasing every day; that the system, in itself, is of a demoralizing tendency; that our own comfort, and happiness, and safety, especially in times of commotion, depend upon the principles and character of this immense host of people; and if no other motive will incite us, that it is our bounden duty to "love them as ourselves," and consequently to adopt every practicable measure of raising them in the scale of human beings, and diffusing among them all the blessings of civil, social, and religious life. What labour so useful as this, and what satisfaction to a reflecting man equal to that of a consciousness of having done others good! While I blame the workpeople for the envy with which they look at the prosperity of their employers, and while I pity their mistakes as to the happiness of the rich, I still think men of property are doubly blameable for not mixing more with their poorer brethren, and evincing a sincere and an earnest disposition to correct their errors and to assist them in every possible way to promote their happiness. Whence is it that men, without any merit or character, gain so much influence over the people of certain districts? Because they *pretend* to be their *friends*, and to be possessed of plans which will remove all their grievances. Let others come out who are *real friends*, and give substantial proofs that they are so; let them come out *in numbers*, and learn to *persevere* in "well doing" towards the people, and they will soon deprive the wily demagogues of their influence, secure the affections of the people, and be the means of diffusing and promoting such principles and habits, as will be calculated to guide them steadily and virtuously through life.

Most of our rich men are almost as far removed from the poor as if they lived on separate sides of the Atlantic. Their houses are built at the opposite side of the town; they carefully avoid the contact of a ragged coat; they visit where the poor are never seen; and in all their exercises of charity, they adopt such mediums as will preserve them from *personal*

intercommunication with the poor. How often are we hearing and reading of dinners, and suppers, and balls, given by our mayors, aldermen, gentry, and tradesmen ! but they are all calculated to keep the rich and the poor apart, and to perpetuate the jealousy that has so long existed. Oh ! the pride, the vanity of the man, who can append a few additional letters to his name ; whose coat is made of Saxony, instead of British wool ; and who, at this moment (uncertain of the morrow) can clasp a bundle of parchments, and say, these give me claim to that clod of land, and enable me to call that immense pile of building *mine* ; although in *intellect*, in *moral character*, in *piety*, in every thing estimable in the sight of God, the man with a ragged coat, doomed to sleep in a cellar and to work in a factory, is his superior ! Would that the rich saw the tendency of their conduct, and that the present divided state of society is principally to be remedied by an abandonment of their proud and exclusive proceedings.

I call, however, upon all who have any time or influence, *whatever be their station*, to try to lead the working classes into the way of improvement. They are the sinews of the nation, and whilst, by their productive efforts, the country is able to rear its proud head in the face of nations, why should *they* be a degraded, a miserable people ?

The *first* lesson we should teach them is that of *temperance*. Unless we can persuade them to avoid the public house, the dram shop, and the jerry shop, they will never be capable of being taught to improve themselves in any other respect. The *second* lesson is *domestic economy*. At present, many of them know not the value of money, and, with good earnings, are in the midst of difficulties. Unfortunately, the girls are ignorant of almost every thing belonging to the *domestic duties* of life, and until they are better taught, it is not possible that the poor man's house should be a place of peace and comfort. *Education*, in the ordinary sense of the term, is what should be extended as much as possible, and if, through a change in the law, more time should be allowed in the evenings, local schools should be provided to meet this necessity. There are some now working in the factories who cannot read, and many that can neither write nor count. Besides these, and other subjects which might be named, there ought to be in every hamlet a supply of *moral* and *religious instruction* ; and thus principles would be diffused to counteract the swearing, lewd discourse, dishonesty, contempt of parents, and the conjugal infelicity which so extensively abound. The factory people are flesh and spirit like ourselves, and however demeaned they may appear to some by their employ-

ment, I doubt not they are capable, by the adoption of suitable means, of being raised in the scale of domestic, moral, and intellectual excellency, equal, if not superior, to any other body of people. I call upon every one who is at all qualified, and who can find time, to come forward, and to assist in this work; and if not commenced before, let the passing of a short time bill be the signal for a beginning. For myself, as connected with this object, I purpose, in addition to our temperance meetings, which are held every Tuesday evening, to establish the delivery of short gratuitous lectures every Thursday evening, upon subjects generally interesting to the working classes, by persons qualified for the task.

It is difficult even to get persons to go among the people, that they may see their true condition, and be convinced of the necessity of something being done. One Sunday forenoon, I got a person to go round with me, to visit our delinquents in the Temperance Society, and other notorious drunkards, who, although I dare say he never missed his place of worship twice on a Sunday, seemed quite a stranger to this work. The scenes which he witnessed in the cellars, and in the destitute abodes of drunkards, quite astounded him: they were such, he declared, that he could not have believed, had he not seen them with his own eyes. As I returned on my route, already referred to, I halted at Bolton: during the Sunday, in company with a friend, I visited one or two of the supposed worst streets in that town. The pleasure which the gentleman who accompanied me seemed to take in this work, I hope, will lead him to make it his constant practice. We inquired if the clergy or any religious teachers came to see them. We were invariably answered, that they never came near them. It may be worth while to mention, that in one cellar, to which we were attracted by an unusual noise, we found a corpse laid out, belonging to an Irish family. Upon inquiry, we learned that it was the fashion of their country to *wake* with their dead, and never to leave them by night or day; that many, without any invitation, came to assist in this service; and that consequently, if means would afford, a supply of ale or whiskey, was provided for the purpose of refreshment!

The establishment of *beer shops* was a subject of unceasing complaint in every town we visited. Much has been said by some of our legislators of the benefits of cheap ale—persons who know nothing of the habits of the people for whom they presume to make laws. If they will take the trouble, next time they are passing through Manchester, to call at a beer shop, in a short street adjoining Oldham Street, they will have a choice specimen of the effects of selling ale cheap. It would be almost

as wise to give our children knives and forks for play things, as to take the duty off malt and make ale cheap, unless the people were better informed, and under the influence of moral principles. This beer shop has three entrances, almost like a theatre: it is divided by a counter, which runs the whole length of the place. The customers are not allowed seats, and the ale being sold at threepence per quart, being one penny cheaper than the price at other houses, this place is crowded with customers, whose appearance is miserable and wretched in the extreme. So great an influx of customers, we were told, attend this place, that unless the police remove them, the parapet, and even the street for many yards, will be covered with these deluded victims of cheap ale, seated on the ground drinking. Such a collection of dirty, ragged, wretched-looking beings could be collected by no means excepting cheap ale. The dram shops still remain great nuisances in Manchester, as well as other large towns, and are much frequented, especially by females. Referring to these places, I observed to some young ladies, one day at dinner, "these are the places *you ought to visit*; think of the degradation of so many of your own sex, some of whom, no doubt, would be glad to be saved by the kind interference of a friend." "Oh dear," was the reply, "so far from going into such places, if it be possible, I always avoid the very street in which they are to be found." "This is not the way," I answered; "if we were all to do so, what would become of these miserable beings, who are now led captive by their sins? Jesus visited such, and so accustomed was he to associate with the vicious, that he was taunted with being 'a friend of publicans and harlots.' Professors are ready enough to go to church and chapel, but how few are disposed to engage in the self-denying labour of visiting the receptacles of iniquity, and trying to seek out and save those who are *lost*!"

Political agitation, although not extinct, seems to have subsided considerably in the various towns through which we passed. The confidence which is apt to be placed in persons whose greatest recommendations are their pompous professions is considerably abated, and the people are beginning to see more clearly that real reform must begin with *themselves*, and that so soon as the nation is virtuous, it will not be content with representatives of a government of a contrary character. How absurd for men to talk about governing a country, who are not able to govern even their own appetite!

Much, very much remains to be done. We are a great nation, wealthy, populous, generally intelligent, and possessing many national ad-

vantages; but we want sobriety and moral character, which constitute the strongest bond of national union. Without this, we are a rope of sand; with it, we stand a phalanx as impenetrable as the eternal hills.—I felt much gratified with my visit, and my greatest source of regret is, that I have not more time to devote to this useful, this pleasing work.

NEWSPAPER VERACITY.

So anxious are some editors of newspapers to deal in the marvellous, so ready are others to catch at reports unfavourable to an adverse party, and, I may add, so careless are many about ascertaining the truth of what they hear, that exaggerated statements and false paragraphs are constantly going the round of the papers. The reports of the market prices of articles are scarcely ever to be relied upon. Nothing is more common than to find 3s. or 4s. per cwt. difference in the price of cheese betwixt the statements of the two papers published in this town. I recollect for a number of weeks, at Bolton, being much astonished at the application for cheese, at 40s. per cwt., but upon ascertaining the cause, although this was 10s. below the market, they were reported in the Bolton paper at this price for a considerable time. A paragraph has appeared in several papers, stating that "a person was excluded a temperance society for eating pudding which contained rum." This notice was manufactured by the *Preston Pilot*, and is as true as many other of his articles: but by the dexterity of some other reviser of false paragraphs, *Garstang*, the place where this was said to have happened, was changed to *Preston*, and in this shape it appeared in the *True Sun*, and perhaps in other papers. The whole is a fabrication, originating, no doubt, in sheer enmity to Temperance Societies, and is not worth noticing, excepting as a caution, as to what we believe merely upon newspaper authority. If an article appear in *print*, it is sure to gain credit, however absurd; and if the matter be disputed, as a decision it will be said, "I saw it in the paper." Various new publications are constantly starting into existence, and if society were prepared for it, I know of none more needed at the present day than one whose characteristic title should be, "The *corrector* of the press."

THE LOVE OF MONEY.

Some minds are so constituted, and some men's habits so formed, that no enjoyment in the world is equal to that of *getting money*. So comparatively valueless in their estimation is every other article, that they will not part with any money although they were sure to receive in

return things which would yield them much comfort. Even if it were to buy a bed or a sofa, if five sovereigns be taken from the heap, the miser really thinks he is so much poorer. Men of this character have minds so contracted, that they have no estimate of the value of any kind of property but that which can be put into the desk, or that which will yield an annual return of interest. Hence charges for clothing, furniture, medical advice, school bills, &c., they cannot endure. It is true that money spent in excessive eating and drinking, or in feasting the eye at a theatre, is lost and gone for ever, but that which is laid out, for instance, in good furniture, is merely changing the sovereigns into another shape: they still belong to the same individual, and afford an enjoyment which was impossible while kept laid up in a napkin.

Some persons need often to be informed of what one would suppose every body knew, that money is but a *means* to an end. We cannot eat it; it will not keep us warm; it will remove no sickness; it will neither answer for seats or beds to rest on; but it will *procure* all these; and hence, it is not until it is *laid out* that it is at all useful, either to the owner or to society at large.

In families possessing sufficient means, I have known children brought up with scarcely a charity education—scarcely any furniture in the house deserving the name—no candle to go to bed with—persons being sick or disabled for months without any medical aid, and even to die without a single visit from a doctor! What a mistaken estimate must persons belonging to such families have taken of the real design of money! It is well ordered that though such may stick to their gold for a short time, *they can take nothing away*.

There is a class of tradesman, too, though they supply themselves and families with every thing that is necessary and respectable, whose whole souls seemed absorbed in getting money. Early and late, and every day in the week, they are planning or intensely pursuing their plans to increase their wealth. No class with which I am acquainted is more distinguished for this than that connected with the cotton business. How few of those who are possessed of a competency, and therefore on that score without excuse, will come out and start any plans or make any sacrifice for meliorating the condition of the people! And if they are waited upon by others, and solicited for support, how seldom will they spare either time or money! And yet we all pass for good Christians, while morning, evening, and at noon day, we pay our sincere devotions before the altar of MAMMON.

THE TRUCK SYSTEM.

Although we have in this town, as in other places, many vicious customs, I am happy to say that upon one point, *the payment of wages in a proper manner and at a proper time*, we stand acquitted. Every man and child connected with the mills in Preston is paid at the end of every week; paid, not in beef and bread, but in the currency of the realm; and usually without the temptation of having to go to a public house to divide the money. In most other towns, this is not the case. The arrangements of society require that every man should at least have his wages once a week; but in many places the payments are *monthly*, and on some occasions the "pay days" are at even more distant periods than this. A man is thus kept out of his earnings, and deprived of the honourable feeling of taking his money to his own market. He is tied to a shop; the shopkeeper is probably in the same predicament to the provision factor; and while a master thus carries on his business by the capital of others, the workmen are made to pay the interest. Weekly payments, by all means, ought to be restored, and that, if possible, on a Friday night or Saturday morning. To tie a number together by a large gross payment, and thus in effect to send the workpeople, in some cases young women, to the public house, is a practice highly culpable. By a little additional exertion, change might be obtained, and the clerks could divide the money with much greater facility than the workmen.

But the greatest evil is the *truck system*: and it is much to be regretted, that after securing an act for its suppression, the practice should still be carried on with impunity. But this is one instance out of hundreds, which shows that unless you can control men by *moral principles*, acts of parliament and penal proceedings seldom effect much good. How many apparently valuable bills, passed within these few sessions, are never heard of in practice, but stand as a dead letter! The truck system is generally injurious to all classes except the master, who receives all the profit, and as a common evil, ought to be opposed by all. It is evidently *illegal*, and has a decidedly bad effect upon the harmony and peace of society. To trace its evils, I shall here adopt the remarks sent me by a friend at Bolton, whose attention and efforts have long been directed to this subject.

"Taking a view of the present state of the commercial part of the community, it would appear, from the conduct of the majority of them, that the only way to advance themselves in society, is by a subversion of all moral principle, and in nothing is it more apparent than in the practice of **TRUCKING** the labourer.

"In the first place, they wantonly trample upon the laws of their country, when they stand in the way of their ambitious projects, however beneficial those laws may be for the community at large. Avarice, and not the voice of the law, is the authority they respect.

"Secondly. They first agree to pay the labourer a certain *sum of money* for his work, but their next step is to break that agreement, by paying him in goods, generally of an inferior quality, and at an exorbitant price.

"Thirdly. As a thief transfers the property he has stolen, and then will swear he has not got it, to screen himself in his nefarious practices, so they nominally transfer their shops into other hands, and yet would appear amongst society as respectable as other men, and thereby attempt to evade the laws, and add deception to disloyalty.

"Fourthly. If a poor labourer should shew one spark of independent feeling, and with the spirit of a freeman, after finishing his work, should apply to be paid according to agreement, the master compels him, by one means or another, to receive what is strictly forbidden by law, and contrary to contract, and thus establishes *oppression* as a system.

"Fifthly. The poor man, for his temerity in requesting his own rights, is called an insolent and disaffected person. He is considered not worthy of further employment, is discharged, and, by some under-working means, becomes proscribed, and known at every shop in the country, where he happens to seek employment: he wanders, in hopeless disappointment, till he and his family are brought to apply to the parish for relief. There, too, he is often met by—'We cannot relieve such persons as you; if you had behaved yourself, you might have kept your shop.' But if he should be relieved, it is at the expence of those, who have not been benefited by his earnings, while his late employers are exulting in his ruin. 'He that robs me of my good name, robs me of that which enriches him not, but makes me poor indeed.' Was ever any species of villany so consummate as this?

"And what is gained by all this breach of moral principle? Is it to foster ambition and pride, to make your dependents more dependent, or is it an attempt to satisfy the insatiable cravings of an avaricious appetite, which, in the course of events, is doomed to meet with disappointment? By fostering a system fraught with ruin to all classes, you are bringing the dependent portion of the community into a state of abject slavery, apparently from a principle of reckless ambition. The hardhearted and unprincipled will grind and fleece the labourer without mercy to enable him to undersell the fair trader, whose honourable feeling will not permit him to stoop

to such unmanly and unchristian conduct. To compete with such is impossible. I have known it unblushingly asserted by some, that they got nothing by their business: it was the profit of the truck shop which supported them, and realized their property, thereby tearing society to pieces, in both directions, undermining the upright and honourable tradesman in his business, luxuriating upon the gains of unrighteousness, by robbing the hireling of his wages, which he had faithfully earned. Is this loving your neighbour?—as no doubt you will call yourself a Christian: but blush to shew your countenance amongst God's people, or to worship in his temple. It is downright hypocrisy, and mocking God in his presence, while you continue such practices as these."

COERCION.

The erection of the new lock-up; the present and the numerous late additions to the prison; the increase of the number of constables; the late visit of a detachment of the Bolton Cavalry—all ostensibly for one purpose, the apprehension and punishment of the disorderly and unruly—serve to revive in my mind a review of the sad mistake that we labour under as to the best mode of governing man. Let him be dealt with as a rational being; let the new commandment of *brotherly love* be put into practice; let the kindness, the gentleness, and the benevolence of Jesus be exercised towards him; and let all who profess to be teachers follow *his* example of daily going about doing good; and the necessity for constantly enlarging the instruments of coercion would necessarily cease. Instead of abandoning our fellow beings, suffering them to grow up a prey to every bad passion, and to live without any moral or religious restraint, a depraved example to others, till from profligacy or necessity, they violate the laws, and become the victims of vice, and the subjects of legal punishment; instead of thus permitting society to get worse and worse, to be corrected by an armed police, larger prisons, higher walls, and stronger bars, it would be infinitely better to try to govern them by moral means. How much better to lead a man by persuasion and good counsel, than leave him alone to fall into evil, and then pounce upon him with a vindictive spirit, and punish him for his offence! Oh! that we were half as anxious to save as we are to punish and to destroy!—the one sows the seeds of present peace and good will among men; the other produces discord and discontent, which only wait an opportunity of inflicting a full measure of retaliation. What a vast number of men are employed, military and police, to keep the others in order; and what a vast

sum is spent annually in inflicting punishment for that which ought to have been prevented! And although military men, deputy constables, jailors, and all others who profit by vice, are not likely to change *their* plan, let every Christian man begin to feel for his fellows, and instead of suffering them to be a prey to sanguinary laws, come forward, and by every available means adopt the plan of *moral prevention*. Let us thus teach the pretended teachers of the people, that although *they* have abandoned them to the correction of the prison house, we are determined to endeavour to convince the world, that by the heaven-born principle of Christian love, society may be governed and kept in order, without either cavalry or prisons.

CHURCH REFORM.

So numerous are the interests in favour of the present established religion, that every step taken in church reform meets with strong opposition. The House of Lords submits to the Irish church temporalities bill, because it cannot help itself. The law, however, on this subject is much in arrear with the spirit of the country; and upon this subject we shall be legislating every session. Never, till all religions are put upon an equal footing, and every party obliged to support itself, shall we be at peace upon this subject. It is money, money, filthy lucre, that stands in the way. If the promotion of *religion* simply was the question, the whole dispute would soon be set at rest.

The Dissenters are unquestionably the leaders in almost every measure which aims at the real improvement of the people; and now, that most of the legal disqualifications for office are taken away, their importance will begin to be admitted in every department of the state. Their ministers are beginning to show themselves more fearlessly the opponents of a corrupt national ecclesiastical establishment. While exposures are daily making of the evils of its temporal character, a pamphlet has just appeared, which is not less demonstrative of its anti-scriptural character as it respects its *religious rites and ceremonies*. It is entitled "The Clerical Duties of the Church of England opposed to Allegiance to Christ, in Letters to an Evangelical Clergyman." The liturgical services are an exceedingly vulnerable point, and it is rather surprising that so little has been written upon services, the very words of which carry with them a glaring inconsistency with the acknowledged importance of personal and inward religion. Mr. Giles, the Baptist minister, of Preston, is the author; the pamphlet is written in a right spirit, and with a clearness of argument and language, which are likely to render it acceptable to all who feel interested in the controversy. The prayers and services connected with baptism, confirma-

tion, visitation of the sick, burial of the dead, &c., are examined, and their inconsistency with Scriptural piety clearly pointed out. If the sale of this pamphlet should meet the expectation of the author, I hope he will give the next edition in a *cheap* form, in order that its usefulness may be extended.

POPULAR MORALS.

(Continued from page 219.)

SECT. 19. In further support of the proposition, that the material world must have been the work of design, and that all its parts are necessarily connected, and fitted to each other, we have briefly to notice the element of water. We have seen that the air is connected with animal and vegetable life; so also is water, and both are indispensable. No one is ignorant that if no rain should fall on the earth in our climate, from the commencement of spring to the end of autumn, all vegetable being would perish, and probably most of animated beings.

20. By whose order and will is it that the clouds are filled with water, and poured out upon the earth? By whose designing is it that the ocean, to which all rivers flow, is ever of the same fulness; and that the rivers flow on from year to year from unexhausted fountains? Who has ordained the ocean to be the fountain of the rains that descend upon it, and of the rivers that render their unceasing tribute to it? What power was that which planned, and for ever keeps in action, the silent, unseen process of evaporation, through which the waters are gathered in the clouds, borne by the winds, and commanded to fall on the refreshed and fertilized ground, and to replenish the streams intended to adorn and beautify the earth, and to minister to the comfort of man, and give scope to his enterprise and his inventive genius? What intelligence was that which so apportioned the water to the earth, and the earth to the water, that by the action of natural laws, the earth is neither too wet nor too dry to permit vegetation, or to furnish the medium essential to animal and vegetable being? This circulation of the waters, from the ocean to the atmosphere, from the atmosphere to the mountains, from the mountains to the ocean, is like the beams of the sun, and the common air, too familiar to excite one thought of Him who ordained it, or inspire one emotion of gratitude and praise.

21. It is not, it is believed, by evaporation only that these fountains are supplied. When we consider the analogies of the natural world, it is probable that the water returns to the fountains, not only through the air, but through the earth. If the depths of the sea bear a proportionable relation to the elevation of mountains, it may not be deeper any where than 5-9000ths of the earth's diameter. It may be that the waters find their way through, the earth by attraction, and become purified from their salt in the transit. It may be that they are sent on their way, to bring from deep buried mines solutions necessary or convenient for human use, or to come forth again to the light of the sun, pure, limpid, and healthful, for vegetable and animal existence.

22. The saltness of the ocean is another theme on which much may be said on the design of Providence. It is sufficient to refer to it, and to awaken reflection on this quality, not only as to the universal diffusion of it throughout the immeasurable expanse of waters, but in its uses.

23. The tides and currents of the ocean ought not to be passed by unnoticed. On the contrary, they are among the most striking proofs of that order which can have no origin but

through intelligence. It is very doubtful whether all the natural causes of the flowing of ocean waters are yet understood. There may be, however fanciful it may seem, some analogy between these and the pulses and the currents of the human system.

24. In connection with this subject, we can only suggest for reflection, that world that lies below the now smooth and glassy face of the deep, and the now wild and tremendous action of its waters; the varied forms, qualities, and habits of its animated tenants; their subjection to man, and their subserviency to his use. No thoughtful mind can behold the ocean without feeling that it has come into the very presence of its Creator. It seems to be like the ever-enduring forest, such as it was when it first began to be. The art and science of man can make no change in this monument of eternal power. Yet the ocean, seemingly the same from age to age, is ever submitting to the law of revolution and change. The same law reigns among all that its sublime expanse conceals from all human power but that of imagination. It presents to us a new relation connected with human art, ingenuity, and science, by which its pathless surface is made to be the means through which nations know each other in opposite hemispheres, and through which knowledge, refinement, and the light of eternal truth are conveyed from those who can read and understand, to those "who sit in darkness, and who see no light."

25. The presence and the agency of the same infinite mind is disclosed to us on and beneath the surface of the globe. The interior of the globe is known but imperfectly, even within the comparatively small extent to which it has been penetrated. The utmost extent (and this in some very few places) in which the earth has been penetrated, is less than one nine thousandth part of its diameter. The knowledge which we have has been obtained by the excavation of mines, from natural caverns, in searching for water, or from examination, requiring a research less deep than is required for those purposes. Some very learned discussions of facts have been presented to the world of late years, and different theories have been founded on these, as to the changes to which our planet has been subjected.

26. These learned writers agree that at some time, and while the earth was the abode of many animals in different orders of being, it must have undergone some general convulsion, the proof of which is clear, from the examination of its exterior, and of its interior so far as it is known to us. One of these writers says, "the structure of the globe, in all its parts, presents the appearance of a vast ruin. The confusion and overthrow of most of its strata, the irregular succession of those which remain in their original situations; the wonderful variety which the direction of the veins and the forms of the caverns display; the immense heaps of confused and broken substances, the transposition of enormous blocks to a great distance from the mountains of which they appear to have formed a part, make us feel that the history of our globe reaches back to periods far anterior to the existence of the human race."

27. These expressions, undoubtedly founded in fact, are not (as will be elsewhere shown) inconsistent with the Scriptural account of the beginning of things. There are not materials from the researches hitherto made which are sufficient to form any satisfactory opinion of what the earth was before this universal convulsion occurred.*

* The proofs that it did occur are seen in many forms, some of which are the following. In land far distant from the sea, in every quarter of the earth, shells of animals, whose proper element is the sea,

28. It is well ascertained, that among all the researches made, no bones of the human frame have been discovered. The suggestion that human bones might be more easily decomposed than those of other animals, has been considered; and it is denied that there is any such difference, in this respect, as will account for their absence. It is hence inferred, that man was created since that convulsion to which these fossil remains are to be referred. In whatever mode the absence of all fossil remains of man may be accounted for, this fact is not inconsistent with the Mosaic account. Moses is supposed to have written 2500 years after the time at which he fixes the creation of the world. His work may have been composed in part from other works then existing; and it is remarkable, that the geological computations refer the appearances on which they rest, to a date which is consistent with that which Moses assigns to the creation. It is not improbable that the globe had then undergone some tremendous convulsion, and that a new creation had then been made, and that in some prior state of the globe animals had existed on it, though man did not; and that man was then created; and that a new order of animals was created.

29. It is also probable that the deluge was not that convulsion from which these remains are to be dated; nor is it by any means proved that the deluge would have occasioned such convulsion. The objection to this may be, that Moses speaks of six days as the time within which the creation was made. But it is far from being certain that Moses intended six diurnal revolutions of the earth, as we now measure days. This expression may have been used by him figuratively; and it is said that the Hebrew prophets are often to be so understood; and the prophet Daniel is referred to in proof, that the word day must mean some other lapse of time than the natural day. Geological theories rather confirm the Mosaic account in assigning to man his origin, at the same period which that account assigns to him.

30. It is to be remarked, that there are two classes of philosophers who entertain opposite opinions as to the changes which have occurred in the earth. The one is called Neptunists (from Neptune, the god of the sea), who refer these changes to the action of water; the other is called Vulcanists (from Vulcan, one of the fabled gods, as well of the Greeks as Romans, who is supposed to have taught the use of fire as applied to metals) who refer these

are found in immense quantities; and also at elevations above the level of the sea, varying from 6,000 to 13,000 feet. What is surprising is, that many of them are of an order that no longer exists. The most common proofs, next after that of shells, are remains of fishes, and some of these of descriptions now unknown. These remains are found in similar elevations, embedded in clay, in slate, and even in solid rock. Specimens of this sort have been noticed in many places, and among others in the province of Burgundy, in France, in grey calcareous hard stone; and at Narterre, near Paris, the remains of a fish exceeding ten inches in length have been found in a solid bed of stone, at the depth of seventeen feet. These, and a multitude of other marine substances and fossil remains (fossil is from a Latin word which signifies to dig, and is applied, in science, to substances found in a state of preservation) seem to prove the action of overwhelming waters, or that the ocean has retired from the face of the earth. The action of tumultuous waters conforms to the received opinion as to the deluge. There are fossil remains of various land animals. They are found in all elevations and in different sorts of earth, and in stone and marble. Remains of animals are found which show that there were animals unlike any which now exist on the earth; and remains are found in one quarter of the earth where no such living animal is now found. This is said to be the case as to a species of opossum, found near Paris, which is known to exist only in South America.

changes to the action of fire. The latter suppose that the earth was in a state of igneous fusion; or a liquid mass intensely heated; that it gradually cooled, and was covered with water at a subsequent period.

31. The Neptunists hold that the earth was first in a state of watery solution, and that the present formation arose from the drying, and from the gravitation of floating parts, and from crystallization, &c., in which form so many substances are known to us. Snow, sugar, salt, frost on the windows in winter, are crystallizations. Both theories may be in some way true, since there are so many proofs of the action of both these elements in geological science.

32. Geology is understood to be that science which treats of the origin of non-organic substances, that form the solid crust of the globe. It includes the structure of the earth, and the nature, qualities, and changes through which the materials of which this crust is composed, may have passed. Mineralogy is the science of defining and classing these substances; mineral, therefore, is a very comprehensive term. The substances which it includes may be properly considered in reference to the power and design of the Creator, in adapting them to the use of man, and man to use them. Perhaps it is not an unreasonable supposition, that the convulsions which interest the curiosity of geologists were intended to make the earth a convenient and proper place for human abode. Whatever may be thought of this, it is certain that the inexhaustible treasury which is beneath the surface, but within human reach, can be and is used by man. None of it was placed there in vain, though all the benefit hitherto derived from it may be far short of that which further experiments may disclose.

33. It is foreign to the present object to enumerate the parts of the mineral kingdom. This has been done by different authors, as is well known, and especially by those who have favoured the reading world with chemical discussions, as well as by geologists. The limits of the present object will only permit a brief allusion, for the purpose of showing the consistency of these provisions of the Creator, with the condition which he has assigned to man, and with the faculties which have been given to him. And for these purposes, we may refer to the quantity, variety, and position of coal, which is so indispensable to daily comfort, and to the generation and application of heat, seen in so many and so important uses. The quality imparted to this mineral constitutes it an agent, by which all other minerals are wholly or in part disengaged from the substances with which they are connected, and then fitted to the purposes for which they appear to have been intended. The well-known qualities of iron, silver, gold, copper, tin, zinc, lead, platina, and the compounds made of them, are, in some way, brought into a state for use by heat. Heat, also, is applied to a great variety of substances, of which lime is a constituent part, and which are called calcareous.* Chalk is said to be "a very ancient chemical decomposition of the altered and obliterated remains of shell-fish." Every description of marble may be reduced to lime by the action of heat.

We are next to notice the works of the Creator in the vegetable kingdom. We include in this all that vegetates, that is, all that grows on, and has a connection with the earth, by roots.

* From being combined with lime, from the Latin word *calx* which signifies lime, and also chalk.

It is within the notice of most persons, that the variation of the seasons is occasioned by the earth's motion round the sun, and the gradual elevation of one pole, and the consequent depression of the other. As there is one region around the centre in which there is perpetual summer, so there is at the poles, alternately, endless winter; and the year is divided into one long day in which the sun never sets, and one long night in which he is never seen. Between this unchanging summer and endless winter, every variety of climate, and of heat, and of cold, and of vegetable productions, is to be found. We must leave to the researches of young aspiring minds, to trace out the connection which necessarily exists between this variety, and the enterprise, employment, comfort, improvement, and happiness of the human race. It would be an easy and a pleasing labour to show, that from these sources may be drawn innumerable proofs of the wisdom and goodness of the Creator, in adapting man to use the products of his bounty, and in adapting these products to his use. Still more pleasing would it be to demonstrate, that, principally from this variety of vegetable product, the intercourse and consequent refinement of mankind is directly or remotely derived. In short, that from the vegetable kingdom, more than from any other, and all other sources together, in some form, varied as it may be by art and science, come all the commercial dealings of nations. But this is only incidental to the illustration intended to be made.

It is not our purpose to intrude into the department of natural history. This is a source, no doubt, of pure religious emotion, and of pious reverence, in all its varieties and divisions. We only allude to illustrate the object in view; we do not treat of it, though we know not of any study which is better adapted to enlarge and elevate the mind, and improve the heart of man, than that of the natural world, when engaged in, and pursued with the conviction, that we are perusing the volume which God has opened for our instruction, intending thereby to disclose himself through means adapted to our earthly condition.

The vegetable world has this in a manner so peculiar to itself, that it is every where, in every grade, from first formation to decay, pleasing and beautiful to the human mind. Even those vegetable substances which contain, by some unknown law, qualities which are poisonous, pain-imparting, or life-destroying to man, are nevertheless beautiful in their growth and development. There are general laws prescribed to the vegetable as there are to the animal kingdom. To these laws all that is nourished by the earth, refreshed and fed by moisture from the clouds, or warmed and expanded by the beams of the sun, must submit and conform. Yet so varied is vegetable being, that if its varieties were not organized and fitted to render submission and obedience, they could have no place in the scale of creation.

The most imposing object in the vegetable kingdom is the solemn forest. Single trees on a plain, or a sufficient number to form a grove, are objects of beauty, and consequently of pleasure. The dark close forest carries the mind back through an indefinite lapse of time, and conveys to it a sentiment of the actual presence of the work of the Creator, as it came from his hand, unchanged by any act of man. With this seeming of originality on it, yet the long-enduring forest, which appears ever the same, is silently and hourly submitting to the laws of nature, ever varying and changing; and though life, among its members, like life among the members of the human family, has its limits; and within some definite term, not one of all that are seen will remain; yet it is still the forest, to the human eye. From the most deep-rooted and long-enduring of this vast assembly, down to the many perfect vege-

tables which are invisible to the naked eye, there are general laws of beginning, continuing, and ending the term of life. Yet between these extremes, there are many genera or kinds, capable of definite and well-understood classification. Among these classes, each has its own order of being; and these are again subdivided, and known by distinctions of form, internal structure, and in foliage, in flowers, in fruits, in juices, and fragrance. Each of them seems to have been given for some purpose, pleasing, convenient, or necessary to the animal kingdom. This is the inexhaustible treasury for the supply of life, for the restoration of health, for the rejoicing of the senses, for daily necessities, and luxurious gratification.

The continuance of vegetable life, unaided by human ingenuity, is provided for by natural causes. They bear about the germinating influence; yet, however close the neighbourhood of various orders may be, there is no confusion from age to age, nor is the order of nature ever deranged or impaired. It is this regularity of the laws of the Creator that we are called on to reverence. It is the adaptation of vegetable to animal life that commands our gratitude, while it adds another, to the many proofs of One infinite and adorable Mind.

On a sphere so variegated as we know our own to be, and forming as we see it does from its atmosphere, its waters, its minerals, its vegetables, a place fitted for use, and intended to be used, the purpose of Creation would seem to have failed, if it were not inhabited. All those animals which are inferior to man have been most diligently examined, and divided into classes by learned naturalists. The several genera and the species belonging to each have been accurately defined. It is foreign to our purpose to go into detail in this department of natural history. The present purpose will be accomplished if attention can be awakened to some general truths, which prove in this, and in all other parts of created being, the original and continuing presence of the Author of the Universe.

The first fact that strikes us is the exact order which prevails throughout animated being. Each family of the animal kingdom has its peculiar place assigned to it; to that place it is perfectly adapted, and to none other. In that appropriate sphere it comes into being, finds its own share in the created world; in that it continues, and in that it expires. All its instincts, propensities, faculties, pleasures, aversions, enmities, and wars, have their own peculiar objects. For each of these innumerable classes, from the elephant to the smallest mite that the microscope discloses to us on the dried fruit, or the purest lily's leaf, and in the transparent drop of spring water, there are laws of being, far more definite and far more faithfully obeyed, than any which proud intellectual man can make and enforce.

It has been objected, that it is inconsistent with divine benevolence, that some animated beings are necessary to others as food. A moment's reflections will show that this objection cannot be maintained consistently with obvious laws. If some sorts of animals did not prey on others, the common food must be vegetable. Suppose all animals and insects were left to increase in numbers, as we know they would do, and all were to find food from vegetable products, how long would it probably be before all of them would perish for want of food? Supposing existence a benefit, and considering the numbers that escape destruction, it will be found that this provision, so complained of, is consistent with general laws, and, consequently, with the benevolence of the Deity. In the ocean, if the same law as to food did not prevail, its inhabitants would soon come to an end. It is known that one fish may produce millions of fish. If the increase were permitted according to this scale, and some fish were not consumed by others, it seems that the whole would perish for want of food.

Let us examine two or three instances of the organization of animals. Seeing is necessary to all animals, because all of them are, in some way, connected with objects which are external to them. The law of vision depends on general laws, connected with light, and on the action to which rays of light are subjected, in passing through substances which permit this passage. It might, therefore, seem to us that there must be one sort of construction of the eye adapted to act with reference to one uniform and invariable law of nature. The principle on which vision depends must be the same in all eyes, that is, on having the image of the object seen transferred through some medium to the sensitive nerve adapted to receive it. The general law, therefore, is this: the existence of the object seen must be in such a relation to the animal seeing it, that its image can be impressed, by the help of light, on the proper space in the interior of the eye. But that which excites our wonder is, the endless variety, among the different orders of beings, by which the eye is adapted to its duty, and the means given to preserve it in a fit state for use. The exceeding sensitiveness of the eye would expose it to irreparable injury, and it might soon be destroyed, if such means were not given. In the human form, in which the hand appears, the injuries to the eye, may be remedied by the use of that member.

Among animals which have not that member, nature has provided other means to this end. Birds, generally, and many animals, and the horse among others, have a third eyelid, the constant action of which may be easily observed, and so curiously adapted to use, that it can be passed over the outer surface of the eye in almost every instant, and by its action, all offending substances are wiped away. On examination, it is found that this eyelid moves on mechanical principles well understood, but in this instance marvellously applied.

The keenness of vision in birds of prey, which see at very great distances, and also at very short ones, requires another conformity to the general law. The eye of these animals is, therefore, so constructed, that it can, by means of pliable scales on the outside of the ball of the eye, and by muscles drawn over them, so diminish or enlarge the size of the eye, that it will perform its duty as to an object, however near or distant it may be. This power of vision enables birds to see from their airy elevation, far beyond the reach of the human eye, over a wide extent, and to discern their food, and with surprising sagacity they submit themselves to the gravitating power, and arrive at the earth's surface with a rapidity which would seem to be necessarily followed by destruction from the contact. This keenness of vision seems to enable them to know whether the object seen is living or dead, though the position of the body may be the same in either case.

Another variation is seen in the *fixed* eye of the insect race, and in the position of it. One or two instances will sufficiently illustrate this. In the common fly are seen two small round projections at the side of the head. These projections contain many thousands of lenses disposed in rows, each one of which is capable of transmitting an impression of outward objects. A German naturalist counted 6236 in the two eyes of a silk worm. Another naturalist counted 14,000 in the eyes of a drone fly, 27,000 in the eyes of a dragon fly. It has been proved by actual experiment, with the help of glasses, that each one of these lenses was capable of receiving an independent and distinct impression. The inference seems necessarily to be, that the retina of these insects may receive, at the same time, some thousands of impressions without any confusion, which is far more wonderful than the single impression

made on the retina of our own species, and on these of other animals, who have two eyes, with a retina for each.

As we have no other purpose than to awaken curiosity and thought in relation to the natural world, we must leave this inexhaustible subject to the inquiring and well disposed. They may feel assured, that the thoughtless hours which they pass in early life may be made instructive and happy, if they will examine the natural world, not as a mere show, but as proofs of that Power and Benevolence by which themselves and the minutest insect were alike gifted with existence.

SANDY WOOD'S PLAN OF SUPPORTING A WIFE.

The eccentric and well-remembered *Sandy Wood*, an eminent surgeon in Edinburgh, at the out-set of his professional career married Miss Veronica Chalmers, second daughter of George Chalmers, W. S., a highly respectable man, and to whose honesty and integrity his fellow-citizens bore the most ample testimony, by giving him the popular title of "Honest George Chalmers." This marriage turned out very fortunate for both parties, though before it took place, there was a danger of it being impeded by the poverty of the intended husband. It is related that Mr. Wood, on obtaining consent of the lady, proposed himself to Mr. Chalmers as his son-in law, when that gentleman addressed him thus:—"Sandy, I have not the smallest objection to you: but I myself am not rich, and should therefore like to know how you are to support a wife and family." Mr. Wood, putting his hand in his pocket, and taking out his lancet-case, with a scarlet garter rolled round it, presenting it to him, said, "I have nothing but this, Sir, and a determination to use my best endeavours to succeed in my profession." Mr. Chalmers was so struck with this straight forward and honest reply, that he honestly exclaimed, "Veronica is yours."—*Chambers' Journal*.

LORD STANHOPE'S CALCULATION ABOUT SNUFF-TAKING.

Every professed, inveterate, and incurable snuff-taker, at a moderate computation, takes one pinch in ten minutes. Every pinch, with the agreeable ceremony of blowing and wiping the nose, and other incidental circumstances, consumes a minute and a half. One minute and a half out of every ten, allowing sixteen hours to a snuff-taking day, amounts to two hours and twenty-four minutes out of every natural day, or one day out of ten. One day out of every ten amounts to thirty-six days and a half in the year. Hence, if we suppose the practice to be persisted in for forty years, two entire years of the snuff-taker's life will be dedicated to tickling his nose, and two more to blowing it. The expence of snuff-boxes and handkerchiefs will be the subject of a second essay, in which it will appear that this luxury encroaches as much on the income of the snuff-taker as it does on his time, and that by proper application of the time and money thus lost to the public, a fund might be constituted for the discharge of the national debt.—*Ibid*.

ICELANDIC ADMONITIONS.

A venerable Icelandic writer, who lived at the end of the twelfth century, gives the following excellent advices for self-government, which, it may surprise many a one, should come from such a country, and from so remote a period. "Accustom thyself to a busy and wakeful life, but not so as to injure health by over exertion. Keep aloof from sadness, for sadness is sickness of soul. Be kind and gay, equable and changeable [that is, of easy manners, and not stiff.] Avoid evil speaking, and give your counsel to him who will accept it.

Seek the company of the best men. Keep thy tongue carefully: it may honour—it may also condemn thee. If thou wax angry, speak little, and that little not vehemently. Men would give gold sometimes to buy back a passionate word, and I know of nothing that so destroys unity as the exchange of evil language, especially in the moment of strife; and there is no nobler, no higher power than that by which a man can keep his own tongue from cursing, slandering, and other foolish prate. There are other things to be avoided like the fiend himself,—as sensual excesses, gaming, wagers, and other improprieties and vices. These are the roots of many worse evils, and unless great care be taken, will hand thee over to great shame and sin.”—*Chambers' Journal*.

DEAFNESS OF THE AGED.

Nothing is more common than to hear old people utter querulous complaints with regard to their increasing deafness; but those who do so are not perhaps aware that this infirmity is the result of an express and wise arrangement of Providence in constructing the human body. The gradual loss of hearing is effected for the best of purposes it being to give ease and quietude to the decline of life, when any noises or sounds from without would but discompose the enfeebled mind, and prevent peaceful meditation. Indeed, the gradual withdrawal of all the senses, and the perceptible decay of the frame, in old age, have been wisely ordained in order to wean the human mind from the concerns and pleasures of the world, and to induce a longing for a more perfect state of existence.—*Ibid*.

GAMBLING.

The gambler is a person given up to delusive hopes of acquiring wealth without working for it. In general, we find moral writers and dramatists, in their endeavours to check this vice, go no farther than to show the horrible results which are apt to spring from its indulgence. It might be advantageous, also, to explain the rational principles upon which gambling is a worse means of endeavouring to obtain money than an industrious course of life. To assume a language which will be intelligible to those who are addicted to it, it is attended with a *worse chance* of ending in the desired result. If twenty persons are engaged in one street, each in his own honest business, it is certain that some profit will be made amongst them, so that most of them, at least, will be able to exist without coming upon their capital. But if twenty persons be engaged as industriously in gambling, it is certain that no profit will be made amongst them: on the contrary, money will be lost in paying for the rooms, and for the materials of the sport. Supposing the twenty persons were kept by themselves, and that they began with a considerable stock of money amongst them they would by and by find themselves reduced to pennilessness, by reason of this constant drain upon their resources. Now, if money cannot be made by any community of gamblers among themselves, what hope is there, except in that vanity and self-love which speaks delusively to every bosom, that an individual will enrich himself? Evidently none whatever. Thus gambling, in every case where it does not suppose a simpleton to be pilaged, is proved a mere fallacy; while in cases where that *is* supposed, it is the meanest, because the safest of robberies. In no point of view can there be any advantage in this course of life; for if wealth be lost, it produces all the usual evils of that contingency; if it be gained, it never thrives, and is apt to be again quickly lost, either by play, or by irregular and expensive living. Upon the whole, while some must be greater losers than others, there is no *general chance* in favour of the gambler, as there is in favour of the honest and industrious

man: he is almost certain of being, in the long-run, worse than when he began. He may be compared, indeed, to a merchant who exposes his capital to an almost absolute certainty of being impaired by assuming a line of speculations in which the chance of loss is invariably and palpably greater than the chance of gain. The only individual who can thrive by this unhappy vice is the person who keeps the gaming-house: the players, as a whole, *must* be losers.—*Chambers' Journal*.

SUNDAY SCHOOLS.

Dear Sir,—In connection with ministerial labour, or rather the want of it, if we notice what it is that enables ministers to secure congregations capable of giving them their salaries, notwithstanding their daily, nay, we may say, avowed neglect, we shall find *Sunday schools* to be their grand resource, out of which they hope to draft congregations, without having the trouble of going from house to house; thus evading the Scriptural example of a gospel ministry. That Sunday schools are unnatural, and subversive of a Scriptural ministry, I think it will be no difficult matter to prove.

In partitioning out the land of Canaan, we find the Levites stationed in different places, for the express purpose of instructing the people, and, by a natural inference, this must be by going about amongst them, as they had at that time no place of worship but one. And Joshua, in his instructions to them, does not say, let us build schools, and take the children from the parents on the Sabbath to instruct them, but, "as for me and my house, we will serve the Lord." When Moses commanded the people about the rising generation, he gives no directions about Sunday schools, but to the parent he says, "and thou shalt talk, or instruct thy children when thou sittest in thine house, or as thou walkest by the way;" considering, no doubt, that he had amply provided for the general instruction of the people by setting apart one tribe for that purpose, if they did their duty.

In all our Saviour's ministry we find no intimation about taking the children from the parents, for religious instruction, either on one day or another. In the apostles' writings we find no instructions respecting children, but for parents "to bring them up in the nurture and admonition of the Lord."

Sunday schools are thus not only without any warrant in Scripture, but are directly calculated, in their operation, to free parents from the important duty of training their offspring themselves, and are made use of as a substitute for that incessant labour which Christ's ministers ought to adopt, to induce all the *families* of the earth to fear the Lord. If the parson of the parish, or the minister of the district, had done his duty, and there had been no Sunday schools, in all probability parents would have been attenders at some place of worship, and leading their own children by the hand, instead of committing them to inexperienced hands, as the imperative duty of the minister, in that case, would be to show the parent the sin and cruelty of neglecting the fruit of his own body.

In proving that Sunday schools are contrary to *nature*, I would just state, that on a late occasion of a general holiday, one thousand children paraded the streets; and however some might call it a *fine sight*, I could not help contemplating it with anguish of mind, and reflections like these: What a sight! here are a thousand children, with not one *mother*, and, most likely, not one *father* amongst them! surely, the state of society is not right. Does not all nature and every precept and example in the Bible teach that these children ought to be along side of their parents? Can all the care of young, inexperienced men and

women, and all the coffee and buns given on such occasions, compensate the want of parental care? Is it possible that parents can think, if they think at all (I mean those parents who do go to some place of worship, and yet never take their children) that God will accept as a sufficient excuse, at the last day, for their neglect, their having sent them to a Sunday school? The very brutes that perish will not entrust the care of their offspring to another. It is ever to be regretted, that so many parents spend the whole of the Sabbath in the school, to the entire neglect of their own, as to any *personal* care of them. The horse and ass, the man servant and maid servant rest from their labours, but the little Sunday school scholar must be up and away, or the gate will be shut, or she must sit at the bottom of her class all day, which produces angry feelings and unholy thoughts on that day which should be spent in cultivating love to God and peace with all mankind.

How few children love and reverence their parents! and the principal cause is their constant separation, especially in manufacturing districts, Sunday and work day the same: all bustle, bustle, in a morning, to "get clear of them to school:" thus taking away the only time that a labouring man has to cultivate even a common intimacy with his own children.

If the reader of this article will inquire amongst the serious part of the community, he will find that these are not mere theories written for the sake of finding fault, but real facts known and lamented by many. And however harsh these observations may sound in the ears of the zealous Sunday school teacher, it is a fact, that the ultimate utility of such schools in forming a steady religious community has been a problem with many well-informed Christians these thirty years; that though tens of thousands of children go to school while young, the number that are at all established in a Christian life are very few indeed; that they have now been in full operation twenty years, and yet the state of society is not a bit better. Their inefficiency is therefore most apparent, and it is evident they can never make up for the idleness of ministers, and the immense distance there is between them and the people.

All the world, at least all the religious world, is gone out after Sunday schools, and well they may, while they pin their faith on the sleeve of the clergy, who find it to their interest and ease to cry them up, notwithstanding their inadaptation to obtain the end for which a Scriptural ministry was established. If an annual sermon and about two hours' attendance on a Sabbath are to stand in place of "five or six afternoons" of hard labour amongst the people, at their own houses, they may well worship this great Diana of the parsons.

It is a bold assertion to make, in the face of all the popularity of this Sunday system of education, that I hope to see the day when there will be no Sunday schools, as religious seminaries, and that the ministers of religion will see the necessity of beginning at the right end of their work, by endeavouring with all their might to make the *tree* good, that the *fruit* may be good also. We should certainly think that gardener insane who should waste his time and money in stuffing his plums with sugar, because his trees were so old and neglected that they would bear nothing but sour fruit, instead of pruning them and digging about them to mend their flavour. So, if godly ministers will dig about, dress, and prune the poor ignorant people in their own neighbourhoods, we shall soon see a plentiful harvest, and no use whatever for Sunday schools, as every parent so taught will see the responsibility he is under to God for the temporal and eternal welfare of his children. That this may be the state of things, and soon, is the constant prayer of, Sir, yours respectfully, J. R.

THE TEMPERANCE ADVOCATE.

GENERAL OBSERVATIONS.

It would be gratifying to most of us, to receive, monthly, correct intelligence as to the progress and success of the temperance cause throughout the world. But as nobody is under an obligation, few will give themselves the trouble to draw up the necessary statements from time to time. And unless *correct* accounts could be given of the societies, of their numbers, and steadfastness, I think it is much better not to run the risk of misleading the public by unauthenticated statements. The *principles* of temperance are undoubtedly extending themselves; and many are beginning to question the virtues of those liquors which, at one time, were drunk amidst the praises of all. The lectures and speeches which are delivered, the tracts which are circulated, and the personal visitation to the houses of intemperate persons, are calculated, of themselves, to effect much good. But by the organization of societies, this work is likely to be still more effectually carried on. Many have been formed, some of which worked well for a time, but I am sorry to say, that I know not a few, that, if they are not extinct, are almost inoperative. Considering the importance of the object to be accomplished, it is much to be regretted, that every engine for the suppression of intemperance should not be in full operation. To what, then, is the decline of Temperance Societies attributable?

First, to an *inconsistency* in the principles, which is productive of numbers of inconsistent members. Instead of opposing the use of *all intoxicating liquors*, and insisting upon the evils of each being in proportion to the intoxicating principle contained, *ardent spirits* alone are attacked, and *wine* and *malt liquor* are not at all interdicted, but even in some cases recommended. Why call upon the people of many districts to deny themselves of that which they never take, and for which their habits lead them to have no inclination? It is ale and wine which ruins, at least, this part of the country; and while the labouring class are encouraged to drink ale, and remain deceived as to its properties, and while the gentleman and tradesman can take their *wine* after dinner, no wonder, with such inconsistencies, that we should have to complain of the want of success.

Secondly, the *patronage* of great names, and the appointment of the rich as leaders, may appear to give a society importance, but they often retard its operations. To work against all the causes and practices of intemperance, is not congenial to the habits of the rich; they will not engage in it themselves in a manner likely to produce effect, and their appearing in the character of leaders tends to prevent plain working men from coming out to render assistance. If they would work, there is no objection to men of rank or wealth, but *they will not*, and hence, *such* should never be placed as leaders in a society. All our experience comes to this, that where the meetings are free from the overawing control of the rich, and are perfectly open to the working people, and where *they* occupy most of the time at the meetings by their simple, but heart-reaching statements, the societies get on and prosper.

A *third* evil is the *want of agitation*. The engines of intemperance are at work seven days in the week, and almost night and day, and yet in some places it is thought sufficient

to have a single meeting in favour of temperance, once a month. Surely, an hour and a half *once a week*, cannot be too often; and if the friends will only meet to *talk to one another*, instead of trying to make speeches, they will find plenty of matter for edification. Besides meetings, tracts should be freely circulated; and above all, the houses of delinquents and drunkards should be regularly visited. This may be done any time, but Sunday mornings are generally found the best. It is a good plan to visit the jerry shops, and to stand at the fronts of the dram shops, and deliver to the deluded victims who frequent these places short admonitory tracts or hand bills. In fact, if a man wish to promote the cause of temperance, he must notice the strong holds of the enemy; and if a society wish to prosper, it must never cease to *agitate*.

Fourthly, societies have suffered much through the inconsistencies of the members; their numbers having become so large as to be unmanageable. This is owing partly to the want of a system of oversight in the societies, but principally to the loose method of admitting members. In no other societies are persons admitted as they are in Temperance Societies. I have often said, give me 200 known consistent members, rather than 2000 upon the present loose method of admitting them. Many societies, I have no doubt, will fall beneath the weight of their own heterogeneous materials. Many societies will have to begin again, and having had the benefit of experience, no doubt will be able to shape their course more free from the difficulties with which they find themselves beset at present.

It would be well, too, for every society to get established in the neighbourhood, "A Temperance Coffee House." According to the present customs of society, these establishments are a necessary adjunct, and will be found well calculated to serve this worthy cause.

I am sorry to learn, that during the race week, the treat of the children of some of the Sunday schools, in this town, consisted, among other things, of a beverage mixed with wine. What is this but a link in the chain of intemperance, and when forged by the teachers and superintendents of Sunday schools, calculated to do much harm. I remember one of our reformed drunkards referring the commencement of his career to the influence of the liquor he was induced to take at a banquet belonging to the school he attended. Wine, however weak, sweetened and made palatable, is likely to lead the children to think well of it and to like it; and it will be well if neither children nor teachers experience so much of the delusive excitement as to lead them to take it more freely on future occasions.

The *Preston Society* proceeds with a steady pace. Several new societies within the last month have also been formed, or are about to be formed, in the neighbouring villages; particularly Hoghton, Mellor, and Kirkham. The effects of the country societies is already visible in the diminished number of drunkards in our town on a market day. We have lately had two temperance funerals, at which not a drop of any kind of intoxicating liquor was used. The attendants were supplied with good coffee and buns. I hope this rational change will be universally adopted. We have also started a Sick and Benefit Society on temperance principles, the most important rules of which will be found in this number. And if any wish a specimen of the zeal of some of our members, I beg their attention to the following "Missionary Tour," which, with great pleasure, I lay before the public.

TEMPERANCE MISSIONARY TOUR.

Anxious to spread the principles of temperance, and if possible to stimulate some of the societies in this county to increased exertion, *seven* of the members of the Preston Society,

principally reformed drunkards, undertook a missionary tour during the race week. They started on Monday, July 8th, and visited Blackburn, Haslingden, Bury, Heywood, Rochdale, Oldham, Ashton, Stockport, Manchester, Bolton, at one or other of which places they held meetings every day in the week. They were conveyed by a car, though, owing to their dividing themselves in the evenings, some of them had occasionally to walk. They took with them 9,500 tracts, a part of which they sold, but about 6,000 of which they distributed gratuitously. Several societies which they visited contributed to their expences, and what was deficient, besides their labour and loss of time, they made up themselves. By this mission the spirit of the Preston Temperance Society has been pretty well diffused.

Blackburn. The party, after drawing up at Walton, and halting and distributing tracts at some other places, arrived here. It was the regular meeting night; being the second Monday evening in the month. The meeting was convened in the Music Hall, which was quite filled with attentive hearers. It was addressed by three of the Preston friends, besides three others belonging to their own Society. It was a good meeting, and it is hoped will be the means of stimulating the Blackburn friends to additional exertion. The party was well entertained at Mr. Hallam's Coffee House, of which they speak in terms of the highest praise.

At Haslingden, also, two meetings were held on the Monday evening, the first in the open air, in the centre of the town, at seven o'clock, the other in the Primitive Methodist Chapel, at 8 o'clock, at which Mr. Ramsay, the Independent minister, presided. The chapel was filled with an attentive, and apparently a deeply affected audience: a considerable number joined the Society at the close of the meeting. Before leaving Haslingden, on the Tuesday forenoon, they held another short meeting in the street, which was addressed by three or four of the speakers, to a smallish congregation consisting chiefly of women.

Bury. Four of the speakers halted here to hold a meeting on the evening of Tuesday, which was advertised for the school room, in Clerke-street. Fearing that the attention of the people of Bury was not sufficiently alive to temperance meetings, a cart was procured and sent through the town, in which were seated the bell-man, who announced the meeting, a person carrying a large placard describing the time and place, and other persons distributing tracts. An overflowing meeting was the consequence, at which Mr. Howarth, the Unitarian minister, presided. A most excellent feeling prevailed, and at the end of the meeting about thirty-seven joined the Society, a considerable number of whom were mechanics, who had been visited in the course of the day, and especially invited by Mr. Swindlehurst, one of the party, with whose previous life they were well acquainted.

Heywood. Four of the party arrived in Heywood on the same evening, about the commencement of their usual meeting, upon which the bell was sent round, which secured a pretty full attendance. Another meeting was collected by the same means, the following morning, adjoining the main street, at which perhaps about 200 persons attended. One of the mills was stopped to allow the workpeople an opportunity of hearing.

Rochdale. At Rochdale, the friends had not been able to procure a suitable place, and being indisposed to encourage out-door meetings, no arrangements had been made. The party which arrived there on the Tuesday evening was therefore disappointed, and no meeting was held. But not being satisfied to pass Rochdale without a meeting, the whole of the speakers united together on Wednesday morning, and determined to try what could be done. They entered the town about eleven o'clock, fixed upon a convenient out-door situation called "The Butts," and proceeded to engage the services of the bell-man. As he was not

to be found, they left his usual fee, and took the bell themselves. The meeting was fixed for twelve o'clock, so that an hour was the extent of time remaining in which to give notice. One person drove the car, one gave out tracts, another exhibited a small flag, on which was gilt "Temperance Meeting," and another announced, at every halting place, all the particulars. By thus parading every public street, a congregation was collected at the time and place appointed. Several powerful addresses were delivered, and although sneered at by a lawyer, and openly opposed by a liquor merchant, it was evident that many of the people were deeply affected.

Oldham. Though the Society here has been inoperative for some time, the report of the Preston advocates seems to have aroused the people. A very large school room belonging to the Methodists was provided, and the meeting was advertised by placards on the walls for Wednesday night. That frightful thing, called "a collection at the close of the meeting," unluckily was named in the bill. To counteract the probable influence of this notice, and to make the meeting better known, the bellman was sent round, and announced distinctly that there would be *no collection*. The meeting, though slender at the commencement, kept increasing till the place was filled, and it was carried on with a spirit and an energy which many both felt and expressed. Mr. Walker, minister, presided. Such an impulse has been given, it is believed, to the temperance cause in that place, as will lead the friends to take active measures to ensure its extension and success. The speakers were very kindly entertained, especially by some belonging to the Society of Friends.

Ashton. In this place, also, every arrangement was made, bills had been circulated, and the bellman was sent through the town. A most excellent meeting was held at which Mr. —, the superintendent Methodist minister, presided. At the conclusion, 33 persons signed the pledge of the Society, which now consists of about 1500 members. On no previous occasion, for the same object, it was said, had this large school room been so well filled. In Ashton there appears to be several clever, active men as the leaders of the Society, whose efforts, it is to be hoped, will be blessed to the good of this town. Early on Thursday morning, a message came from — Hindle, Esq., the unsuccessful candidate for Ashton, at the last election, requesting the deputation from Preston to come and breakfast with him, with which they complied. They were much pleased with the homeliness both of himself and Mrs. H., and at the interest which they evinced in the important object of their mission. In Delamere-street there is a Temperance Coffee House and Reading Room, which appear to be exceedingly well managed: it is very desirable that all friends to temperance should encourage such places as much as possible.

Stockport was like Rochdale. The deputation entered the town about three o'clock on Thursday. By some misunderstanding, no place was properly fixed upon, and therefore no notice was given; about half-past six the Primitive Methodist Chapel was obtained; and as the meeting was to commence at eight, but an hour and a half remained in which to give the notice. The car, the flag, the distribution of tracts, and the bellman were engaged, as at Rochdale, with this difference, that a drum, instead of the bell, was made use of. The chapel was about two-thirds full, and a good meeting was held, at which Mr. Harrison, school-master, was chairman. Some of the leading friends of the temperance cause here, who at first received the visitors very coolly, were so satisfied with the meeting, that they urged for one or two to stay, if it were possible, another night.

Manchester is a vast field for exertion, in which, whatever may have been done, a

great deal remains to be accomplished. The theatre of the Mechanics' Institution was engaged as the place for meeting. About half-past seven, I. Marsden, Esq. was called to the chair. The meeting was addressed by six of the Preston advocates, besides a short opening and closing speech from the chairman, and was kept up with spirit and interest till about half-past ten. The theatre was filled, and the attendance consisted apparently of a fair proportion of the upper and the working classes. The speakers were constantly interrupted by the plaudits of the assembly. The scenes which are witnessed daily in Manchester, at the dram shops, the jerry shops, in the public houses, and in the streets, are truly appalling. Public meetings may do much towards exciting the energies of the advocates of temperance, and for diffusing correct information among the reflecting part of the people; but *personal* visitation to the houses and neighbourhoods of drunkards, and affectionate and frequent conversation with them, will be found most effectual for rescuing them from this most disgusting and ruinous vice.—In Bolton-street, Salford, a Temperance Coffee House and Reading Room have been established for some time, and, it is said, are well managed. Another, also, is starting in Oldham-street, by Mrs. Brown, which, it is hoped, will receive the support of all friends to the temperance cause.

At Bolton, the Temperance Society has never recovered from the shock occasioned by the election. It has almost been inoperative for some time. Except among the members of their own congregations, in large towns like Bolton, clergymen, especially the richer sort, have but little influence with the people. There is a gulf over which the parties cannot pass. The Vicar of Bolton has been the leading character in this Society, but there are numbers of friends to temperance who have not felt themselves comfortable to act with him. By these, arrangements were made for a meeting in the Independent Methodists' Chapel, on the Saturday evening. The meeting was addressed by five reformed drunkards, and briefly by myself and another friend; and the tears which were shed, and the other demonstrations of approbation which were shown, proved the truth of their remark, "that it was such a meeting as there never was in Bolton before." Though my name appeared prominent in the bill, as one who would address the meeting, it was considered advisable for me to give way to the others, and to deliver a regular lecture upon the subject the following day. The chapel was granted, and the lecture was announced for the Sunday afternoon, at a quarter before five. On this occasion the chapel was filled; the lecture occupied about an hour and a quarter, and was listened to with great attention. It comprised a pretty extensive view of the prevalency, causes, and effects of intemperance, and of the appropriate character of Temperance Societies to remedy the evil.

In consequence of the inactivity and inefficiency of the Bolton Society, many persons, especially those attached to the working classes, have for some time been anxious to start another society. A number of them met, on the Wednesday evening following, to make a commencement. Another public meeting was accordingly called by adjournment, in the Town Hall, for Monday evening, July 22. I and two others from Preston attended, and a Society was formed, called "The Bolton New Temperance Society." The hall was filled, and it was one of the most lively and spirited meetings I ever attended. Although the meeting was concluded late, fifty-five names were received, and most of them to an *abstinence* pledge. They have engaged a place for their meetings, which they intend to hold weekly. The temperance reformation, I do hope, has now commenced in a way which will be long remembered for the benefits it will confer. The old Society held its second anniversary on

the previous Friday evening. The school room was crammed, and the meeting went off with general satisfaction. In Bolton there is an abundance of work for both Societies, and it is hoped the only rivalry which will be felt, is as to which can accomplish the most good.

Our Missionaries were highly gratified with their visits to the various towns already named; and it is to be hoped, that the seed which has been so abundantly sown will yield a plentiful increase.

PRESTON TEMPERANCE SICK SOCIETY.

The following are a selection from the Rules of the Preston Temperance Sick Society. They refer to those points which are peculiar to this Society: the remainder of the rules are much the same as others.

RULE 1.—*Members.*

This Society shall consist of male persons, of good moral character, free from lameness or disorder, (except such as persons voluntarily discover when they enter,) of any religious persuasion, who are not members of any other sick club, and who shall have previously signed one of the temperance pledges, but no person is considered a free member or eligible to vote at any meetings, or to fill any office, who has not made good every payment which is due.

RULE 2.—*Admission.*

Any person applying for admission, must be recommended by another member, one month previous to the admission. He must reside in Preston, or Fishwick; and must be betwixt 17 and 35 years of age. Any member changing his residence must give notice of it at the next quarterly meeting. All members to be elected by ballot.

RULE 3.—*Payments.*

The subscription for each member to be three shillings per quarter, and an equal proportion of £5. for each funeral. Also one penny per quarter for the use of the room. No entrance money to be paid. Any member not paying up his subscriptions and fines at the end of a quarter, shall be charged an extra threepence for each month; and if not paid up at the end of the next quarter, he shall receive a notice of his arrears; and if they are not paid in a month from the date of the notice, he shall be excluded. Every member, on his entrance, to pay his first quarter in advance.

RULE 4.—*Allowance.*

Every sick member, whose sickness has not been brought on by drinking, fighting, wrestling, or any other immoral or illegal conduct, and who is not able to follow his usual employment, shall receive 9s. per week. This allowance to be reduced two shillings at the end of six months' sickness, and two shillings more at the end of twelve months' sickness. A member must have declared off six months before he become liable to full pay again. If the fund should get below £100, every sick member's allowance to be reduced 1s. per week for every £10. below that sum. £5. to be allowed for the funeral of a member or his wife, to be paid at twice, on the following conditions: £2. 10s. first, for the funeral expenses; but if any intoxicating liquor is used at the funeral, in any place to which the attendants are invited, the other half is to be forfeited. If the widow of any member continue to subscribe her equal share to the funerals, the same sum will be allowed at her funeral, subject to the above conditions, whether she get married again or not. Members arriving

at 75 years of age, will be allowed 2s. per week, and at 80, 3s. per week, for life. No sick money to be allowed to any member after he is 75 years of age.

RULE 14.—*Meetings.*

The president, clerk, and stewards shall meet the first Monday night in each month, from 8 to 10 o'clock, to receive subscriptions. The months of May, August, November, and February, shall be considered quarterly meetings. The committee must meet at the same hours, every quarterly night. The annual meeting of the members, to be held on Whit-Monday, to receive a report of the society, to elect officers, and to transact other useful business. An extraordinary meeting of the members may be called by the clerk, at the request of the committee, or at the request of a majority of the members in writing. No meeting of the society to be held at any place where intoxicating liquor is sold.

Any member proved by satisfactory evidence to the committee to have been drunk, first time, 2s. 6d.; second, and every subsequent offence, 5s.

Any person preferring a false charge, intentionally, against any member for drunkenness, 5s.

Any member having been proved to be drunk three times, within the space of one year, shall be expelled.

ALE DRINKING.

So important do I consider the subject discussed in the tract entitled "The Great Delusion," addressed to ale drinkers, that I intend forwarding a copy, printed on purpose, to every member of the House of Commons, and the House of Lords. The agricultural interest keep employing the press to sing the praises of ale drinking, as the source of health, national prosperity, and good morals. All those who are interested in the temperance cause should expose the delusion.

LONGEVITY.

Deaths in the Rhode Island Monthly Meeting of the Society of Friends, or Quakers, residing at Newport, and consisting of more than four hundred persons.

In the year 1812, 8 deaths. Eldest, 84 years. Youngest, 60 years.

————— 1813, 8 ————— 85 ————— 49 —————

————— 1814, 1 ————— 87 —————

————— 1815, 5 ————— 90 ————— 48 —————

————— 1816, 9 ————— 94 ————— 58 —————

Total amount of the ages of the above 31 persons being 2,298 years, giving an average of upwards of 74 years to each. During the above five years, not a single child died, nor any other person under the age of 48 years. The above statement is perhaps without a parallel, and argues like an angel, "trumpet tongued," in favour of temperance and regularity of life.

Extract from an American Tract, on the Use of Ardent Spirits, Tobacco, &c., from a clergyman in Massachusetts.

"About eight or nine years ago, I procured, for distribution among my people, a hundred of 'Rush's Treatise upon the Effects of Ardent Spirits.' Among those to whom they

were distributed was a female of colour, who was often observed to be under the influence of intoxicating liquors. She was a person of uncommon shrewdness, and had a great inclination for reading. Some time after she received this tract, she came to my house in my absence, and left with my wife a tract, which she requested I would read, and give her my opinion as to its correctness. It was 'Adam Clark's Address to Christians on the Use of Tobacco.' She stated that she was in the habit of using tobacco, and if she could be made to believe it was sinful, as Mr. Clark represented it to be, she would certainly lay it aside. To satisfy her mind, she wished for the opinion of her minister, on which she pretended to repose her entire confidence. When the tract, with the message, was delivered to me, it was not difficult to understand the meaning. I myself had been in the habit of using tobacco for many years, both by chewing and smoking. I had already experienced many struggles in my own mind in relation to the practice, as productive of evils and not very becoming for a Christian minister, but, like most others indulging in similar habits, had not been able to come to an effectual resolution to desist. I read Dr. Clark's Address with great attention and pleasure, and in full view of the manner in which it came into my hands."—I should say that the result was, the minister's total abstinence ever after.

AWFUL EFFECTS OF INTEMPERANCE!

SIR,—There lived a family in this town, consisting of a man, his wife, and eight children: the woman was so much addicted to drunkenness, that she would pawn or sell any thing out of the house, in order to procure drink, and the family was reduced to poverty and rags. They had little or no linen but that which was upon their bodies, and which was washed on the Saturday night or Sunday morning, and put on again *before it was dry*, which is supposed to have been *the cause of the death of several of their children*. One, a boy, was interred on Sunday last; on Monday she pawned his clothes, and got drunk with the money at night, and in an affray which took place between her and her husband, was killed herself the same evening, for which he is now committed to Lancaster, to take his trial at the ensuing assizes. Seven children (two of them cannot walk) have, in consequence, been thrown upon the parish for protection and support.

Another awful circumstance took place in this town last week: a man, with whom I am acquainted, while in a state of intoxication, abused his poor wife so much, that she now lies in a dangerous state, and her life is despaired of.

One would imagine, that such awful occurrences as these, which are daily taking place around us, would induce thousands more to come forward, and assist the friends of temperance, in their laudable efforts to stop the progress of a monster which threatens the destruction of every thing that is sacred, valuable, and good. An evil which creates so much national, family, and individual misery, and stands in the way of moral, religious, political, and all other improvement. Never shall we see better days until intemperance is banished out of society.

Ashton-under-Lyne, July 11, 1833.

EDWARD WINSTANLEY.